

# An Outline of Shan Word Categories

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## Abstract

Common Shan language is a medium among Tai language speakers in Myanmar. This study aims to analyze the grammatical aspects of Shan language with an attempt to introduce the word categories of Shan language and their functions from a descriptive point of view. The introduction part presents a brief description of the term "Shan" and the sound system of the language. Sections 1 and 2 analyze word categories and their functions respectively.

## Introduction

10% of the population of Myanmar are Shan ethnic. In Myanmar, the term *Shan* (ရှမ်း) is referring to people speaking Tai language family. The Shan calls themselves *Tai* (တို). The word *Tai* (တို) means: **free** or **freedom** in the *Shan (Tai)* language. The term '**Shan**', which was formerly spelt သျှမ်း or သျှမ်း in Myanmar. The word သျှမ်း (*Shan*) or သျှံ (*Syam*) found in stone inscription, in the ancient city of Bagan, the earliest dating from AD 1120. After 19 centuries, Myanmar used the term ရှမ်း (*Shan*) to refer to the *Tai* group. Myanmar ရှ and သျှ represent only [c] sound. Myanmar ရှ seem to Shan ရှ which is represented in [h] sound.

*Tai* group like the term သျှမ်း than ရှမ်း in Myanmar writing. Because of the term ရှမ်း in Myanmar writing is seem to ရှမ်း /ham<sup>4</sup>/ in *Tai (Shan)* writing. In *Tai (Shan)* language, ရှမ်း /ham<sup>4</sup>/ means: '**bran, to fight, to beat.**' If use the term ရှမ်း, it is looking like to insignificant *Tai (Shan)* group.

In this paper, I would like to introduce some grammatical aspect of common Shan, which is a medium of among Tai language speaking in Myanmar. In this study, me, myself, and various places of Tai (Shan) people who living in Shan State, Chaing Mai and Ruili-Mangshi (China), are the main informants. And also based on information from online Tai (Shan) Radio



programmes.

This study is aimed to study the grammatical functions of the common Shan (Tai) language use in Myanmar and to analyze the Shan grammar.

Firstly, I would like to introduce about the Shan sound system.

There are 18 consonant phonemes in Shan language, which can be divided into three categories according to their distribution, 1) initial consonants, 2) clusters and 3) final consonants.

All of which can occur in syllable-initial position either alone or in consonant clusters. The 18 Shan initials consonant phonemes are:

ပ / p /	ပေ / p <sup>h</sup> /	မ / m /	ဝ / w /
တ / t /	တေ / t <sup>h</sup> /	န / n /	
တေ / tɛ /	သ / s /		
ရ / r /	လ / l /		
ယ / j /	ည / ɲ /		
က / k /	ခ / k <sup>h</sup> /	င / ŋ /	
ဟ / h /	ခေ / ʔa /		

ယ [j], ရ [r] and ဝ [w] can occur the second position of consonants and form as a cluster. There are only 14 combined consonantal patterns. Those are /kj-/, /kr-/, /kw-/, /k<sup>h</sup>j-/, /k<sup>h</sup>r-/, /k<sup>h</sup>w-/, /sr-/, /sw-/, /tr-/, /tw-/, /pj-/, /pr-/, /p<sup>h</sup>r-/, and /mj-/. The most useful clusters are 'kw-/ and /k<sup>h</sup>w-/. The others are mostly represented in loan words. In addition, the long vowel [a:] is the most occurrences with those clusters. Some Shan speakers pronounce the cluster -r instead of -l and some speakers pronounce the cluster -l separately as two syllables.

ပ / p /, တ / t /, က / k /, မ / m /, နေ / n / and င / ŋ / can be occurred at the final position of syllables.

There are 11 monophthongs, which are seven basic vowels, long vowel of *a*, the neutral vowel *ə*, and two secondary vowels *u*, *ɜ*. The neutral vowel *ə* is mostly use for loan words.

There are 13 diphthongs in Shan language. Those diphthongs can stand without consonants. Each of the diphthongs shown below is a complete word with its own meaning.

ခေ /ai<sup>1</sup>/ 'cough'

ကံ	/a:1/	'be shy'
ကံ	/au <sup>1</sup> /	'to take'
ကံ	/a:u <sup>1</sup> /	'younger brother of one's father'
ကံ	/au <sup>1</sup> /	'make a confused noise in one's sleep or from sudden fright'
ကံ	/iu <sup>1</sup> /	'run, flee'
ကံး	/eu <sup>3</sup> /	'wind around'
ကံ	/eu <sup>1</sup> /	'waist'
ကုလ်	/ui <sup>1</sup> /	'scatter'
ကုလ်	/oi <sup>1</sup> /	'draw of the sound'
ကံ	/ɔi <sup>1</sup> /	'sprinkle'
ကံး	/ui <sup>4</sup> /	'used in hailing, calling out to someone'
ကံး	/ɿ <sup>2</sup> /	'draw of the sound'

Shan language is a tonal language. There are five to six tones in Shan, depending on the dialect. Tone 1 represents to rising tone, tone 2 represents to low tone, tone 3 represents to mid-falling tone, tone 4 represents to a high tone, tone 5 represents falling-creaky tone, and tone 6 represents emphatic. Tone 6 is, *only spoken in the northern Shan* (who are living in northern Shan State, Myanmar and China border area) in other parts it is only used for emphasis.

In this paper, I will use the tone number (as a superscript number) to describe about the Shan pronunciation as ၁ /na<sup>1</sup>/ for tone number 1, as well as the rising tone.

Data are presented in the four-line format as follows.

Line 1 Shan orthography

Line 2 Phonetic transcription

Line 3 Gloss

Line 4 Free English translation

Line 1 represents a word, phrase, clause, sentence in common Shan orthography. Line 2 represents the same material on line 1 in a modified IPA phonetic transcription. Line 3 gives glosses, of the literal meaning of each word that appears on line 2. Line 4 gives a relatively free English translation of the Shan words, phrases, clauses and sentences.

## 1 Lexical words

### 1.1. Nouns

A noun is a member of the syntactic class that includes words, which refer to people, places, things, ideas, or concepts. There are both monosyllabic and polysyllabic noun words in Shan, as ရာဇ် /ka:ŋ<sup>5</sup>/ ‘chief of a village’, ရှုခင်း /kon<sup>4</sup>/ ‘mankind’, ဗေ /p<sup>h</sup>a:<sup>5</sup>/ ‘sky’, ရွှံင်း /hwaŋ<sup>3</sup>/ ‘large brook’, ရလောင်, /kə la:ŋ<sup>2</sup>/ ‘syphilis’, ငလှီး /ŋə la:i<sup>4</sup>/ ‘hell’, etc.

Most Shan nouns are monosyllabic words. Therefore, new words are formed by compounding word to word without changing their original forms. There are two main processes of word formation; i.e. nominalization, compounding.

#### 1.1.1. Nominalization

Nominalization is “a noun derived from a member of another lexical category.” Generally, in Shan, there are three words ရာဇ် /ka:n<sup>1</sup>/, တင်း /ta:ŋ<sup>4</sup>/ and လွင်း /loŋ<sup>3</sup>/, which added in front of verbs to form nouns. The lexical meaning of ရာဇ် /ka:n<sup>1</sup>/ is ‘work’, တင်း /ta:ŋ<sup>4</sup>/ is ‘way, manner’ and လွင်း /loŋ<sup>3</sup>/ is ‘account of or case.’

ရာဇ် + verb → noun [ရာဇ် /ka:n<sup>1</sup>/ ‘work’]

##### (1) ရာဇ်ဂိဇ်

/ka:n<sup>1</sup> kin<sup>1</sup>/

[ရာဇ် /ka:n<sup>1</sup>/ ‘work’ + ဂိဇ် /kin<sup>1</sup>/ ‘to eat’]

‘eating’

##### (2) ရာဇ်ဂပ်းသိုပ်,

/ka:n<sup>1</sup> kap<sup>4</sup> sup<sup>2</sup>/

[ရာဇ် /ka:n<sup>1</sup>/ ‘work’ + ဂပ်းသိုပ်, /kap<sup>4</sup> sup<sup>2</sup>/ ‘to contact’]

‘communication’

တင်း + verb → noun [တင်း /ta:ŋ<sup>4</sup>/ ‘way, road, mean, cause’]

##### (3) တင်းဂိဇ်

/ta:ŋ<sup>4</sup> kin<sup>1</sup>/

[တင်း /ta:ŋ<sup>4</sup>/ ‘way’ + ဂိဇ် /kin<sup>1</sup>/ ‘to eat’]

‘food’

(4) တၢင်းဂူဝ်

/taŋ<sup>4</sup> ko<sup>1</sup>/

[တၢင်း /taŋ<sup>4</sup>/ ‘way’ + ဂူဝ် /ko<sup>1</sup>/ ‘be afraid’]

‘fear’

လွင်း + verb → noun [လွင်း /loŋ<sup>3</sup>/ ‘account of or case’, ‘fact’]

(5) လွင်းဂိခ်

/loŋ<sup>3</sup> kin<sup>1</sup>/

[လွင်း /loŋ<sup>3</sup>/ ‘case’ + ဂိခ် /kin<sup>1</sup>/ ‘to eat’]

‘eating affair’

(6) လွင်းလီ

/loŋ<sup>3</sup> li<sup>1</sup>/

[လွင်း /loŋ<sup>3</sup>/ ‘case’ + လီ /li<sup>1</sup>/ ‘be good’]

‘good affair’

### 1.1.2. Compounding

Compounding is the process of forming a word by combining two or more existing words. Compounding plays an important role in forming new words in Shan. Most Shan compounds are endocentric. Endocentric compound means that the head carries the central meaning of the compound. Shan compound nouns usually consist of at least one noun, but not always.

ဂူခ်း /kon<sup>4</sup>/ + noun → Cpd.n. [ဂူခ်း /kon<sup>4</sup>/ ‘human’]

(7) ဂူခ်းမိုင်း

/kon<sup>4</sup> mɿŋ<sup>4</sup>/

[ဂူခ်း /kon<sup>4</sup>/ ‘human’ + မိုင်း /mɿŋ<sup>4</sup>/ ‘country’]

‘Citizen’

(8) ဂူခ်းဝါခ်း

/kon<sup>4</sup> wa:n<sup>3</sup>/

[ဂူခ်း /kon<sup>4</sup>/ ‘human’ + ဝါခ်း /wa:n<sup>3</sup>/ ‘village’]

‘Villager’

တူခင်း /ton<sup>3</sup>/ + noun → Cpd.n. [တူခင်း /ton<sup>3</sup>/ ‘denote to tree of plant’]

(9) တူခင်းခပ်;

/ton<sup>3</sup> k<sup>h</sup>au<sup>3</sup>/

[တူခင်း /ton<sup>3</sup>/ ‘plant’ + ခပ် /k<sup>h</sup>au<sup>3</sup>/ ‘rice’]

‘rice plant’

(10) တူခင်းကွံ;

/ton<sup>3</sup> ʔai<sup>3</sup>/

[တူခင်း /ton<sup>3</sup>/ ‘plant’ + ကွံ /ʔai<sup>3</sup>/ ‘sugar cane’]

‘sugar cane’

တင်း /tɕau<sup>3</sup>/ + noun → Cpd.n. [တင်း /tɕau<sup>3</sup>/ ‘denote to owner or carrer’]

(11) တင်းခါး;

/tɕau<sup>3</sup> na<sup>4</sup>/

[တင်း /tɕau<sup>3</sup>/ ‘owner’ + ခါး /na<sup>4</sup>/ ‘paddy field’]

‘farmer’

(12) တင်းဂုခင်း,

/tɕau<sup>3</sup> kun<sup>2</sup>/

[တင်း /tɕau<sup>3</sup>/ ‘owner’ + ဂုခင်း /kun<sup>2</sup>/ ‘goods’]

‘merchant’

ဂုခင်း /kon<sup>4</sup>/ + verb → Cpd.n

(13) ဂုခင်းလုံ.

/kon<sup>4</sup> tɕau<sup>3</sup>/

[ဂုခင်း /kon<sup>4</sup>/ ‘human’ + လုံ /tɕau<sup>3</sup>/ ‘to order’]

‘servant’

(14) ဂုခင်းရှပ်,

/kon<sup>4</sup> ha:p<sup>2</sup>/

[ဂုခင်း /kon<sup>4</sup>/ ‘human’ + ရှပ် /ha:p<sup>2</sup>/ ‘to carry on the shoulder’]

‘porter’

တီ; /ti<sup>3</sup>/ + verb → Cpd.n. [တီ; /ti<sup>3</sup>/ ‘denote to place or spot’]

(15) တီ;ဆင်း

/ti<sup>3</sup> naŋ<sup>3</sup>/

[တီ; /ti<sup>3</sup>/ ‘place’ + ဆင်း /naŋ<sup>3</sup>/ ‘to sit’]

‘sitting place, seat’

(16) တီ;ယူ,

/ti<sup>3</sup> ju<sup>2</sup>/

[တီ; /ti<sup>3</sup>/ ‘place’ + ယူ, /ju<sup>2</sup>/ ‘to stay’]

‘place’

ကခ် + verb → Cpd.n. [ကခ် /ʔan<sup>1</sup>/ ‘denotes to thing, item’]

(17) ကခ်ဂိခ်

/ʔan<sup>1</sup> kin<sup>1</sup>/

[ကခ် ‘thing’ + ဂိခ် /kin<sup>1</sup>/ ‘to eat’]

‘food’

(18) ကခ်ဂိုတ်း

/ʔan<sup>1</sup> kuət<sup>4</sup>/

[ကခ် thing’ + ဂိုတ်း /kuət<sup>4</sup>/ ‘be left’]

‘balance’

In some cases, however, the head does not carry the central meaning. Such compounds are called exocentric. Exocentric compound nouns are not too much in Shan.

(19) ခူးလင်

/k<sup>h</sup>u<sup>3</sup> laŋ<sup>1</sup>/

[ခူး /k<sup>h</sup>u<sup>3</sup>/ ‘do incessantly’ + လင် /laŋ<sup>1</sup>/ ‘back’]

‘nose’

(20) ထူင်ခီ;

/t<sup>h</sup>oŋ<sup>1</sup> k<sup>h</sup>i<sup>3</sup>/

[ထူင် /t<sup>h</sup>oŋ<sup>1</sup>/ ‘bag’ + ခီ; /k<sup>h</sup>i<sup>3</sup>/ ‘excrement’]

‘stomach’

Shan people created semantic compound words, to be used for literary stylistics or aesthetic function and in spoken.

Some compound words are with the same or related meaning.

(21) ငိုခင်းတွင်း

/nɔŋ<sup>4</sup> tɔŋ<sup>4</sup>/

[ငိုခင်း /nɔŋ<sup>4</sup>/ ‘silver’ + တွင်း /tɔŋ<sup>4</sup>/ ‘copper, bronze’]

‘wealth’

(22) ငိုခင်းခမ်း

/nɔŋ<sup>4</sup> k<sup>h</sup>am<sup>4</sup>/

[ငိုခင်း /nɔŋ<sup>4</sup>/ ‘silver’ + ခမ်း /k<sup>h</sup>am<sup>4</sup>/ ‘gold’]

‘wealth’

And, some compound words are with opposite meaning. After combining, both words weaken their original meanings and create a new meaning.

(23) ပီ;ဆွင်.

/pi<sup>3</sup> nɔŋ<sup>5</sup>/

[ပီ; /pi<sup>3</sup>/ ‘elder sibling’ + ဆွင်. /nɔŋ<sup>5</sup>/ ‘younger sibling’]

‘relative’

(24) လိၼ်.ယံ,



/lek<sup>5</sup> jaw<sup>2</sup>/

[လိၼ်. /lek<sup>5</sup>/ ‘be small’ + ယံ, /jaw<sup>2</sup>/ ‘be big’]

‘size’



In some compound nouns, the second nouns are modifying to the closest previous noun.

- (25)  ဝေမ့ခမ်  
/mɔ² kʰam⁴/  
[ဝေမ့, /mɔ²/ 'well, mine' + ခမ်, /kʰam⁴/ 'gold']  
'gold mine'
- (26)  ဝေမ့ဆမ်  
/mɔ³ nam⁵/  
[ဝေမ့, /mɔ³/ 'pot' + ဆမ်, /nam⁵/ 'water']  
'jar'

## 1.2. Verbs

A verb is a member of the syntactic class of words that are typically signal events and actions, constitute, singly or in a phrase, a minimal predicate in a clause, govern the number and types of other constituents, which may occur in the clause.

In Shan language, there are monosyllabic verbs and compound verbs.

Monosyllabic verbs are as: ဂျ, /kwa²/ 'to go', ဂိခ်, /kin¹/ 'to eat', င်း, /tɕau³/ 'be true', သုတ်, /sot⁵/ 'to drink', သွခ်, /son¹/ 'to teach', etc.

The verb ဂျ, /kwa²/ 'to go' and မ့, /ma:⁴/ 'to come' are used after a number of verbs or verb phrases as 'direction marker' to indicate whether the action of the verb is directed towards or away from the speaker.

- (27) ပိဂျ,  
/pai¹ kwa²/  
[ပိ, /pai¹/ 'to walk' + ဂျ, /kwa²/ 'to go']  
'walk to'
- (28) ပွခ်မ့,  
/pɔk³ ma:⁴/  
[ပွခ်, /pɔk³/ 'arrive back' + မ့, /ma:⁴/ 'to come']  
'come back'

- (29) ၵဝ်းခါးမၤယုးတီးဆိံ. လိမ်မိုဝ်းလိပ်း။  
 //hau<sup>4</sup> k<sup>h</sup>a:i<sup>5</sup> ma:<sup>4</sup> ju<sup>2</sup> ti<sup>3</sup> nai<sup>5</sup> tɛm<sup>1</sup> mɣ<sup>3</sup> lek<sup>3</sup>//  
 [we-move-to come-stay-place-this-when-young]  
 ‘We moved here when I was still young.’

There are three types of compound verb pattern as [noun+verb], [verb+noun] and [verb+verb].

noun + verb → Cpd.v.

- (30) ချေးခွမ်  
 /k<sup>h</sup>ɔ<sup>4</sup> k<sup>h</sup>om<sup>1</sup>/  
 [ချေး /k<sup>h</sup>ɔ<sup>4</sup>/ ‘neck’ + ခွမ် /k<sup>h</sup>om<sup>1</sup>/ ‘be bitter’]  
 ‘be ironic’

- (31) တွင်းမီး  
 /tɔŋ<sup>5</sup> mai<sup>3</sup>/  
 [တွင်း /tɔŋ<sup>5</sup>/ ‘abdomen’ + မီး /mai<sup>3</sup>/ ‘be hot’]  
 ‘be hungry’

When the noun ငွံ /tɕau<sup>1</sup>/ ‘mind’, precedes verbs, the compound verbs are denoting a mental feeling.

noun + verb → Cpd.v.

- (32) ငွံဂုတ်.  
 /tɕau<sup>1</sup> kot<sup>5</sup>/  
 [ငွံ /tɕau<sup>1</sup>/ ‘mind’ + ဂုတ်. /kot<sup>5</sup>/ ‘be crooked’]  
 ‘be selfish, be crooked’
- (33) ငွံပွတ်း  
 /tɕau<sup>1</sup> pɔt<sup>4</sup>/  
 [ငွံ /tɕau<sup>1</sup>/ ‘mind’ + ပွတ်း /pɔt<sup>4</sup>/ ‘be short’]

‘be irritable, ‘lose one’s temper’

When the noun  $\text{ငွ်} /t\text{cau}^1/$  ‘mind’, follows verbs, the compound verbs are denoting the nature of mind.

verb + noun  $\rightarrow$  Cpd.v.

(34)  $\text{ခတ်းငွ်}$

$/k^h\text{at}^4 t\text{cau}^1/$

$[\text{ခတ်း} /k^h\text{at}^4/ \text{‘exert, gird on’} + \text{ငွ်} /t\text{cau}^1/ \text{‘mind’}]$

‘make great effort to do a thing’

(35)  $\text{ငွ်မးငွ်}$

$/t\text{com}^4 t\text{cau}^1/$

$[\text{ငွ်မး} /t\text{com}^4/ \text{‘follow’} + \text{ငွ်} /t\text{cau}^1/ \text{‘mind’}]$

‘indulge someone’

There are also many compound verbs, which are combining more than two verbs.

verb + verb  $\rightarrow$  Cpd.v

(36)  $\text{ပခ်းဂူး}$

$/p\text{an}^1 k\text{u}^3/$

$[\text{ပခ်း} /p\text{an}^1/ \text{‘give’} + \text{ဂူး} /k\text{u}^3/ \text{‘to borrow’}]$

‘to lend’

(37)  $\text{လုဂ်းဂျ}$

$/l\text{uk}^5 k\text{wa}^2/$

$[\text{လုဂ်း} /l\text{uk}^5/ \text{‘arise’} + \text{ဂျ} /k\text{wa}^2/ \text{‘go’}]$

‘leave’

Some verbs resemble verb compounds as consist of two verbs. In those verb compounds, the second verb describes a state that results from the action of the first verb.

verb<sup>1</sup> (action) + verb<sup>2</sup> (become)

(38) ခွေခင်းလင်း

/nɔn<sup>4</sup> lap<sup>4</sup>/

[ခွေခင်း /nɔn<sup>4</sup>/ ‘sleep’ + လင်း /lap<sup>4</sup>/ ‘be dark’]

‘be asleep’

(39) ခွေခင်းဇေခ်

/nɔn<sup>4</sup> p<sup>h</sup>an<sup>1</sup>/

[ခွေခင်း /nɔn<sup>4</sup>/ ‘sleep’ + ဇေခ် /p<sup>h</sup>an<sup>1</sup>/ ‘dream’]

‘dream’

The verbs လင်း /lap<sup>4</sup>/ and ဇေခ် /p<sup>h</sup>an<sup>1</sup>/ occur as a resultative verb only with ခွေခင်း /nɔn<sup>4</sup>/ respectively.

Some verb compounds are as verb serialization, in which a number of verbs sharing the same subject follow one after the other, with no intervening conjunctions or prepositions. Serial verb constructions can describe a sequence of consecutive actions.

(40) ဂျဲသိုဝ်းမးဂိခ်

//kwa:<sup>2</sup> suw<sup>5</sup> ma:<sup>4</sup> kin<sup>1</sup>//

[go-buy-come-eat]

‘() went out to buy (something and brought it) back (to) eat’

(41) ခီတ်းလီခင်းခါမ်းဂျဲ

//net<sup>3</sup> lɛn<sup>3</sup> k<sup>h</sup>a:m<sup>3</sup> kwa:<sup>2</sup>//

[hurry-run-cross-go]

‘() hurriedly ran across’

Some verbs that denote the quality such as လီ /li<sup>1</sup>/, ကတ်း /kat<sup>4</sup>/, ဂူဝ် /ko<sup>1</sup>/, ပီး /pi<sup>4</sup>/, မံး /mai<sup>3</sup>/, etc., those verbs play a role of an adjectival, to modify the closest noun.

(42) ရှာင်းလီ

/ha:ŋ<sup>3</sup> li<sup>1</sup>/

[ဂှါင်း /ha:ŋ³/ ‘appearance’ + လီ /li¹/ ‘be good’]  
 ‘beautiful, be pretty’

- (43) ဝှ်ရှင်း  
 /pa:¹ hɛŋ³/  
 [ဝှ် /pa:¹/ ‘fish’ + ရှင်း /hɛŋ³/ ‘be dry’]  
 ‘dried fish’

- (44) ကုန်းမီး  
 /kon⁴ mi⁴/  
 [ကုန်း /kon⁴/ ‘human’ + မီး /mi⁴/ ‘to have’]  
 ‘rich person’

### 1.3. Adjective

Shan has no formally distinct category of adjectives. Therefore, either nouns or verbs can use as an adjectival to modify to belonging nouns. So, the categories ‘verb’ and ‘adjective’ overlap in Shan language.

#### 1.3.1. Demonstrative adjectives

There are three demonstrative adjectives in Shan. Those are ခံ. /nai⁵/ ‘this’ [denoting the location of the speaker], ခခံ. /nan⁵/ ‘that’ [indicating a distant place or time] and ဝှ်ခံ. /pun⁵/ ‘over there.’ Those demonstrative adjectives are always following noun. Sometime ခံ. /nai⁵/ does not use as demonstrative adjective; it represents for a topic. In addition, ခခံ. /nan⁵/ also used at the end of a relative clause or sentence as ကခံမခံဝှ်ခခံ. //?an¹ man⁴ wa:³ nan⁵// ‘what he had said.’

- (45) ကေ.ခံ.  
 /ko⁵ nai⁵/  
 [ကေ. /ko⁵/ ‘person’ + ခံ. /nai⁵/ ‘this’]  
 ‘this person’

- (46) တီးခိးရှင်းခံ.  
 /ti³ khɛp⁴ haŋ³ nai⁵/

[တီး /ti³/ ‘place’ + နီင်းရှင်း /khep⁴ haŋ³/ ‘picture’ + ခံ. /nai⁵/ ‘this’]  
 ‘in this picture’

(47) ထွမ်ပိဝ်ခံ.

/tɕəm¹ piu¹ nai⁵/

[ထွမ် /tɕəm¹/ ‘top’ + ပိဝ် /piu¹/ ‘blow’ + ခံ. /nai⁵/ ‘this’]

‘this flag’ or ‘Flag’ [Flag in general, ခံ. /nai⁵/ indicating ‘topic’]

(48) ရှိုခင်းခခခ.

/hɣn⁴ nan⁵/

[ရှိုခင်း /hɣn⁴/ ‘house’ + ခခခ. /nan⁵/ ‘that’]

‘that house’

(49) ကးတီးပုခခ.

/ka:³ ti³ pun⁵/

[ကးတီး /ka:³ ti³/ ‘place’ + ပုခခ. /pun⁵/ ‘over there’]

‘over there’

(50) ရှိုခင်းပုခခ.

/hɣn⁴ pun⁵/

[ရှိုခင်း /hɣn⁴/ ‘house’ + ပုခခ. /pun⁵/ ‘over there’]

‘the house over there’

### 1.3.2. Quantitative adjectives

In Shan language, only တင်း /taŋ⁴/ ‘all, the whole’ can precede nouns as quantitative adjectives. The other quantitative adjectives as; တင်းသီင်း /taŋ⁴ seŋ³/ ‘all’, တင်းမူတ်း /taŋ⁴ mot⁴/ ‘all’, တင်းခမ် /taŋ⁴ nam¹/ ‘a lot, many’, တင်းလံ /taŋ⁴ la:¹/ ‘all, many’ and ဂမ်းဗွင်း /kam³ pʰaŋ³/ ‘some’, follow nouns.

(51) တင်းရှိုခင်း

/taŋ⁴ hɣn⁴/

[တင်း /taŋ⁴/ ‘all, the whole’ + ရှိုခင်း /taŋ⁴ hɣn⁴/ ‘house’]

‘the whole house’

(52) ဂူခင်းတင်းသီင်း

/kon<sup>4</sup> tan<sup>4</sup> sen<sup>3</sup>/

[ဂူခင်း /kon<sup>4</sup>/ ‘people’+ တင်းသီင်း /tan<sup>4</sup> sen<sup>3</sup>/ ‘all’]

‘all people’

(53) ဂူခင်းတင်းမူတ်း

/kon<sup>4</sup> tan<sup>4</sup> mot<sup>4</sup>/

[ဂူခင်း /kon<sup>4</sup>/ ‘people’+ တင်းမူတ်း /tan<sup>4</sup> mot<sup>4</sup>/ ‘all’]

‘all people’

(54) ဂူခင်းတင်းခမ်

/kon<sup>4</sup> tan<sup>4</sup> nam<sup>1</sup>/

[ဂူခင်း /kon<sup>4</sup>/ ‘people’+ တင်းခမ် /tan<sup>4</sup> nam<sup>1</sup>/ ‘a lot, many’]

‘many people’

(55) ဂူခင်းတင်းလံ

/kon<sup>4</sup> tan<sup>4</sup> lai<sup>1</sup>/

[ဂူခင်း /kon<sup>4</sup>/ ‘people’+ တင်းလံ /tan<sup>4</sup> lai<sup>1</sup>/ ‘all, all of, many’]

‘many people’

(56) ဂူခင်းဂမ်းဗွင်း

/kon<sup>4</sup> kam<sup>3</sup> p<sup>h</sup>an<sup>3</sup>/

[ဂူခင်း /kon<sup>4</sup>/ ‘people’+ ဂမ်းဗွင်း /kam<sup>3</sup> p<sup>h</sup>an<sup>3</sup>/ ‘some’]

‘some people’

#### 1.4. Adverb and adverbial

In Shan, there are two structures of using adverb and adverbial. The one is [Adv. + verb] and the other is [verb + Adv.] pattern.

Adverbs ယင်း /jan<sup>4</sup>/ တိုက် /tuk<sup>5</sup>/ ယင်းတိုက် /jan<sup>4</sup> tuk<sup>5</sup>/ တေ့ထိုင် /tə<sup>2</sup> t<sup>h</sup>uŋ<sup>1</sup>/ တေ့ /tə<sup>2</sup>/ လှုပ် /tə<sup>3</sup>/ ရိုင်းဂင် /kuŋ<sup>5</sup> kaŋ<sup>5</sup>/ သီခမ် /sen<sup>1</sup>/ တင်းလုံ /tan<sup>3</sup> tɕau<sup>1</sup>/ သုံ့လုံ /sau<sup>2</sup> tɕau<sup>1</sup>/ and ခနီတ် /net<sup>3</sup>/ can be used in [Adv. + verb] structure.

ယင်း၊ တိုက်၊ ယင်းတိုက် ‘still’ [denoting continued action]

(57) ယင်း ဂိခ်

/jaŋ<sup>4</sup> kin<sup>1</sup>/

[still-to eat]

‘still eating’

တေ၊ထိုင်၊ တေ၊ ‘till, until, up to’

(58) တေ၊ထိုင်မိုင်းလိင်း

/to<sup>2</sup> tuŋ<sup>1</sup> mŋ<sup>4</sup> leŋ<sup>4</sup>/

[till-country-bright]

‘until dawn’

ထူဝ်း ‘duration of time’

(59) ထူဝ်း ဂိခ်

/tɕo<sup>3</sup> kin<sup>1</sup>/

[while-to eat]

‘while eating’

ဂိုင်းဂါင်း ‘suddenly’

(60) ဂိုင်းဂါင်းဂိခ်

/kuŋ<sup>5</sup> kaŋ<sup>5</sup> kin<sup>1</sup>/

[suddenly-to eat]

‘eat suddenly’

သီခ် ‘incredible’

(61) သီခ်ဂိုတ်း

/sɛn<sup>1</sup> het<sup>4</sup>/

[incredible-to do]



‘do incredible’

တင်းလုံ သုံ့လုံ ‘according to one’s will, deliberately’

(62) တင်းလုံဂိခ်

/taŋ<sup>3</sup> tɕau<sup>1</sup> kin<sup>1</sup>/

[deliberately-to eat]

‘eat deliberately’

ခီတ်း ‘do quickly’

(63) ခီတ်းဂိခ်

/net<sup>3</sup> kin<sup>1</sup>/

[do quickly-to eat]

‘eat hastily’

Adverbs and adverbials can be used in [verb + Adv.] structure, are ခေ, /na<sup>2</sup>/၊ ဧတ. /tɛ<sup>5</sup>/၊ ခေ, /kʰɔ<sup>1</sup>/ and verb reduplication.

(64) လီခေ,

/li<sup>1</sup> na<sup>2</sup>/

[လီ /li<sup>1</sup>/ ‘be good’ + ခေ, /na<sup>2</sup>/ ‘very, too much’]

‘very good’

(65) လီဧတ.

/li<sup>1</sup> tɛ<sup>5</sup>/

[လီ /li<sup>1</sup>/ ‘be good’ + ဧတ. /tɛ<sup>5</sup>/ ‘really’]

‘really good’

(66) ယု,ခေ,

/ju<sup>2</sup> kʰɔ<sup>1</sup>/

[ယု, /ju<sup>2</sup>/ ‘to stay’ + ခေ, /kʰɔ<sup>1</sup>/ ‘separately’]

‘live separately’

verb + Adv.<sub>(verb reduplication)</sub>

(67) ဂိခ် လီလီ

/kin<sup>1</sup> li<sup>1</sup> li<sup>1</sup>/

[to eat-well]

‘eat well’

(68) ယု,ဆေ့ဆေ့ [ဆေ့ ဆေ့ /k<sup>h</sup>ɔ<sup>1</sup> k<sup>h</sup>ɔ<sup>1</sup>/ ‘separately’]

/ju<sup>2</sup> k<sup>h</sup>ɔ<sup>1</sup> k<sup>h</sup>ɔ<sup>1</sup>/

[to stay-separately]

‘live alone, live separately’

(69) ယု,ရှိုင်ရှိုင် [ရှိုင်ရှိုင် /hʉŋ<sup>1</sup> hʉŋ<sup>1</sup>/ ‘long time’]

/ju<sup>2</sup> hʉŋ<sup>1</sup> hʉŋ<sup>1</sup>/

[to stay-long time]

‘stay () be very long in time’

(70) ဂိခ် လီလီငမ်းငမ်း [လီငမ်း → လီလီငမ်းငမ်း /li<sup>1</sup> li<sup>1</sup> ŋam<sup>4</sup> ŋam<sup>4</sup>/ ‘well’]

/kin<sup>1</sup> li<sup>1</sup> li<sup>1</sup> ŋam<sup>4</sup> ŋam<sup>4</sup>/

[to eat-well]

‘eat very well’

## 2. Grammatical words

### 2.1. Auxiliary verbs (Modals)

In Shan language, auxiliaries are very complicated. Except ခွံ /k<sup>h</sup>ai<sup>3</sup>/ and ယမ်း /yam<sup>3</sup>/, the other auxiliaries are rank-shifting verbs used as auxiliaries. Some auxiliaries can precede the verb and some auxiliaries can follow the verb.

Auxiliaries, which can precede verbs, are as follow:

ခိး + verb                      [ခိး /k<sup>h</sup>ai<sup>3</sup>/ ‘desire to, want, wish for’]

(71) ခိးဂိခ်

/k<sup>h</sup>ai<sup>3</sup> k<sup>h</sup>ai<sup>3</sup>/

[want to-to eat]

‘want to eat’

(72) ခပ် ကမ်,ခိးလာတ်းတေ့, ရှပ်း။

//k<sup>h</sup>au<sup>1</sup> am<sup>2</sup> k<sup>h</sup>ai<sup>3</sup> la:t<sup>3</sup> tɔ<sup>2</sup> hau<sup>4</sup>//

[he/she-NEG-want to-talk-to-me/us]

‘he/she doesn’t want to talk to me.’

ခိးရှ်း + verb                      [ခိးရှ်း /k<sup>h</sup>ai<sup>3</sup> hau<sup>3</sup>/ ‘wish to have something take place’]

(73) ခိးရှ်းမး

/k<sup>h</sup>ai<sup>3</sup> hau<sup>3</sup> ma:<sup>4</sup>/

[want to-give-to come]

‘have () to come’

(74) ခိးရှ်း ဗုခ်မး

/k<sup>h</sup>ai<sup>3</sup> hau<sup>3</sup> p<sup>h</sup>on<sup>1</sup> ma:<sup>4</sup>/

[want to-give-rain-to come]

‘wish that the rain would come’

ယမ်း + verb    [ယမ်း /yam<sup>3</sup>/ ‘be used to’] [ယမ်း /yam<sup>3</sup>/ is denoting habitual actions in the past.]

(75) ယမ်းဂိခ်

/jam<sup>3</sup> kin<sup>1</sup>/

[be used to-to eat]

‘Have had the experience of eating.’

(76) ခပ် ယၢမ်ႉၵျဲ, မိုင်းထံး။

//khau<sup>1</sup> jam<sup>3</sup> kwa:<sup>2</sup> mɤŋ<sup>4</sup> t<sup>h</sup>ai<sup>4</sup>//

[he/she-be used to-go-country-Thai]

‘He/she has been in Thailand.’

လီ + verb                      [လီ /li<sup>1</sup>/ ‘be good, be suitable, proper [should]’]

(77) လီၵိၵ်

/li<sup>1</sup> kin<sup>1</sup>/

[be good-to eat]

‘good to eat’, ‘suitable to eat’, ‘should eat’

လိး + verb                      [လိး /lai<sup>3</sup>/ ‘receive, get, had to, must’]

(78) လိးၵိၵ်

/lai<sup>3</sup> kin<sup>1</sup>/

[to get-to eat]

‘got the chance to eat, get a profit, got to eat’

မေ့ + verb                      [မေ့ /mɔ<sup>1</sup>/ ‘know how, be skilled, have skill, be able to’]

(79) မေ့လၢတ်း

/mɔ<sup>1</sup> lat<sup>3</sup>/

[be skilled-to speak]

‘be skilled in the use of language’, ‘can speak’

ငိုဝ်း + verb                      [ငိုဝ်း /tɕau<sup>5</sup>/ ‘order, put to use’]

(80) ငိုဝ်းၵိၵ်

/tɕau<sup>5</sup> kin<sup>1</sup>/

[to order-to eat]

‘make use of and get the benefit, order someone to eat.’

ပီခဲင် + verb                      [ပီခဲင် /pen<sup>1</sup>/ ‘be, be possible’]

(81) ပီခဲင်ဂိခဲင်

/pen<sup>1</sup> kin<sup>1</sup>/

[to be-to eat]

‘get to eat’

ပေ့း + verb                      [ပေ့း /pə<sup>4</sup>/ ‘sufficient, be enough to’]

(82) ပေ့းဂိခဲင်

/pə<sup>4</sup> kin<sup>1</sup>/

[enough-to eat]

‘enough to eat, be sufficient for eating’

ရှ်း + verb                      [ရှ်း /hau<sup>3</sup>/ ‘give permission, have something occur’]

(83) ရှ်းခွဲ,

/hau<sup>3</sup> kwa<sup>1</sup>/

[give-to go]

‘have someone go, go’

ရှတ်း + verb                      [ရှတ်း /hat<sup>4</sup>/ ‘be brave enough to’]

(84) ရှတ်းဂိခဲင်

/hat<sup>4</sup> kin<sup>1</sup>/

[be brave-to eat]

‘dare to eat’

If, the rank-shift modal verb ‘ကပ်း /ʔap<sup>3</sup>/’ or ‘လိပ်း /lep<sup>3</sup>/’ and future marker ‘တေ /te<sup>1</sup>/’ precede verbs that denote the possibility.

ကပ်းတေ + verb      [ကပ်း /ʔa:p³/ ‘seem to be’ + တေ /te¹/ ‘will’]

(85) ခပ် ကပ်းတေ ဂျဲ, ကတ်းယူ,။

//kʰau¹ ʔa:p³ te¹ kwa:² ka:t³ ju²//

[he/she-seem to-will-to go-market-stay]

‘They probably will go to market.’

လိပ်းတေ + verb      [လိပ်း /lep³/ ‘seem to be’ + တေ /te¹/ ‘will’]

(86) လိပ်းတေမးယူ,။

/lep³ te¹ma:⁴ ju²//

[seem to-will-to come-stay]

‘() probably will come.’

Auxiliaries, which can follow the verb, are as follow:

verb + တူလ်း      [တူလ်း /toi⁴/ ‘look, try out’]

(87) ကိခ်တူလ်း

/kin¹ toi⁴/

[to eat-to look]

‘taste, test the flavor of it’

verb + ဂွခ်,      [ဂွခ်, /kɔn²/ ‘(do) a head, before’]

(88) ကိခ်ဂွခ်,

/kin¹ kɔn²/

[to eat- before]

‘eat a head, eat’

verb + ပီတ်း      [ပီတ်း /pet³/ ‘throw away, (do) away’]

(89) ကိခ်ပီတ်း

/kin<sup>1</sup> pɛt<sup>3</sup>/

[to eat-throw away]

‘ate’

(90) ဂျီပီတ်;

/kwa<sup>1</sup> pɛt<sup>3</sup>/

[to go-(do) away]

‘leave’

verb + ဧၤ [ဧၤ /nɛ<sup>1</sup>/ ‘show, show how to’]

(91) ဂိၤဧၤ

/kin<sup>1</sup> nɛ<sup>1</sup>/

[to eat-to show]

‘show how to eat’

verb + ချံး [ချံး /kʰa:³/ ‘polite, ‘Please’]

(92) ဂိၤခါးချံး

/kin<sup>1</sup> kʰa:³/

[to eat-polite]

‘Please eat’

(93) မးချံး

/ma<sup>4</sup> kʰa:³/

[to come-polite]

‘Please come’, ‘welcome’

verb + လံး [လံး /lai³/ ‘can, could’]

(94) ဂိၤလံး

/kin<sup>1</sup> lai³/

[to eat-to get]

‘can eat’

When the verb ပီခ် /pen<sup>1</sup>/ ‘to be’, precede လိံ /lai<sup>3</sup>/ and လိံယု, /lai<sup>3</sup> ju<sup>2</sup>/ that denotes the permission and possibility.

(95) ပီခ်လိံ;

/het<sup>4</sup> lai<sup>3</sup>/

[to be-to get]

‘have ability to do’, ‘heartless’

(96) ရှိတ်လိံ;

/het<sup>4</sup> lai<sup>3</sup>/

[to do-to get]

‘have ability to do’, ‘heartless’

### 2.3. Classifiers

Classifiers are used when counting or measuring nouns. Different classifiers are used depending on the noun; there are separate classifier for different classes of people, objects of different shapes and functions, clothes, foods, animals, etc. They directly follow the numerical numbers. The structure of NP with classifiers of Shan language are [numeral + classifier], [noun + numeral + classifier] and [noun + classifier + numeral]. For numerical number 1, it can construct both [noun + numeral + classifier] and [noun + classifier + numeral] structure.

Classifiers occur not only with cardinal numbers, but also with other quantifiers, demonstratives.

Classifiers use for time are as follows:

သိက် /sik<sup>3</sup>/ ‘second’,

မိတ်. /met<sup>5</sup>/ ‘minute’,

မူင်း /moŋ<sup>4</sup>/ ‘hour, o’clock’,

ဝါခ် /wa:n<sup>4</sup>/ ‘day’,



ခမ်; /k<sup>h</sup>am<sup>3</sup>/ ‘night’,

နိုခ်း /k<sup>h</sup>un<sup>4</sup>/ ‘night’,

ဝူခ်း /woŋ<sup>3</sup>/ ‘week’,

လှိုခ်း /lɤn<sup>1</sup>/ ‘month’ and

ပိး /pi<sup>6</sup>/ ‘year’.

(97) ခါးယမ်းတေမး ဂါခ်ခမ်; Z မူခ်း တေ, 17 မူခ်း။

//k<sup>h</sup>au<sup>4</sup> jam<sup>4</sup> te<sup>1</sup> ma:<sup>4</sup> kaŋ<sup>1</sup> k<sup>h</sup>am<sup>3</sup> tɛt<sup>4</sup> moŋ<sup>4</sup> tɔ<sup>2</sup> sip<sup>4</sup> soŋ<sup>1</sup> moŋ<sup>4</sup>//

[time-will-come-night-7-O’clock-to-12-O’clock]

‘(we) will come between 7 PM to 12 AM.

(98) တေယူ,တီးခ်း. h ဝါခ်း။

//te<sup>1</sup> ju<sup>2</sup> ti<sup>3</sup> nai<sup>5</sup> sam<sup>1</sup> wan<sup>4</sup>//

[will-stay-place-this-3-day]

‘will stay here 3 days’

(99) တေယူ,တီးခ်း. h လှိုခ်း။

//te<sup>1</sup> ju<sup>2</sup> ti<sup>3</sup> nai<sup>5</sup> sam<sup>1</sup> lɤn<sup>1</sup>//

[will-stay-place-this-3-month]

‘will stay here 3 months’

(100) လှိုခ်း h တေမိုင်းဂိုခ်း။

//lɤn<sup>1</sup> sam<sup>1</sup> te<sup>1</sup> mɤ<sup>4</sup> hɤn<sup>4</sup>//

[month-3-will-back-house]

‘In March, will return back to home’

The phrase လှိုခ်း h /lɤn<sup>1</sup> sam<sup>1</sup>/ from the sentence of [လှိုခ်း h တေမိုင်းဂိုခ်း။  
//lɤn<sup>1</sup> sam<sup>1</sup> te<sup>1</sup> mɤ<sup>4</sup> hɤn<sup>4</sup>//] is only denote for the name of March, as well as ‘the third month’ of  
the year.

The following are general classifiers in Shan language.

- နူး /ku<sup>3</sup>/ ‘objects in pairs’
- ဂေါ /kɔ<sup>1</sup>/ ‘cluster’
- ဂေါ့ /kɔ<sup>5</sup>/ ‘person’ (general classifier)’
- ဂမ် /kam<sup>4</sup>/ ‘number of times, mouthfuls of food’
- ဂီခ် /ken<sup>1</sup>/ ‘roll’
- ဂိင်, /kiŋ<sup>2</sup>/ ‘branch’
- ဂွင် /kɔŋ<sup>1</sup>/ ‘collect, piles of material’
- ဂွပ် /kɔp<sup>4</sup>/ ‘bunch’
- ဂွခ် /kɔn<sup>3</sup>/ ‘lump’
- ဂွခ် /kɔn<sup>4</sup>/ ‘roost’
- ခေါ့ /kʰɔ<sup>3</sup>/ ‘words’
- ထုမ်, /tɕum<sup>2</sup>/ ‘pair, set’
- ထုမ် /tɕum<sup>4</sup>/ ‘group’
- ထွက် /tɕɔk<sup>4</sup>/ ‘package, bundle’
- သွံ /sɔi<sup>5</sup>/ ‘string anything, items in pairs, bunches or clusters’
- သီခ် /sen<sup>3</sup>/ ‘to anything like a rope, thin, long items’
- သိုင်း /sɿŋ<sup>4</sup>/ ‘pair’
- သွခ် /sɔn<sup>5</sup>/ ‘layer’
- တု, /ta<sup>2</sup>/ ‘portion, one meal’
- တုမ် /tum<sup>1</sup>/ ‘log’
- တုမ်, /tum<sup>2</sup>/ ‘bud’
- တူပ် /to<sup>1</sup>/ ‘body, animals’
- တိင်, /teŋ<sup>2</sup>/ ‘carry on the head’
- ထီပ် /tʰɛu<sup>1</sup>/ ‘line’
- ပု /pa<sup>4</sup>/ ‘sacred persons or objects (such as Buddhist monks)’
- ပပ် /pap<sup>5</sup>/ ‘book’
- ပွက် /pɔk<sup>3</sup>/ ‘trips’

- ပွတ်း /pɔt<sup>4</sup>/ ‘piece, short’  
ဗုင် /p<sup>h</sup>uŋ<sup>1</sup>/ ‘herd, collection’  
ဗိုခ် /p<sup>h</sup>uŋ<sup>1</sup>/ ‘form of sheet, literary pieces, documents, letters, etc.’  
မူ, /mu<sup>2</sup>/ ‘group’  
မာ်း /mak<sup>3</sup>/ ‘blade, thins long and straight’  
မာင် /maŋ<sup>1</sup>/ ‘be thin’  
မတ်. /mat<sup>5</sup>/ ‘bundles’  
မိတ်. /met<sup>5</sup>/ ‘seed’  
မိ်, /mɛk<sup>2</sup>/ ‘bear on the shoulder by holding’  
မ့် /mau<sup>1</sup>/ ‘leaf’  
ယွတ်, /jɔt<sup>2</sup>/ ‘drop’  
ယာင်; /jaŋ<sup>3</sup>/ ‘step’  
လင် /laŋ<sup>1</sup>/ ‘house’  
လမ်း /lam<sup>4</sup>/ ‘anything round and long’  
လု်း /luk<sup>3</sup>/ ‘anything round, globular things’  
လှိုင်, /loŋ<sup>2</sup>/ ‘blossom’  
လဝ်း /lau<sup>4</sup>/ ‘be long and straight’  
လိခ်း /lɛn<sup>4</sup>/ ‘roll up’  
လွ်း /lɔk<sup>4</sup>/ ‘spot, bloc’  
ဝါင်; /waŋ<sup>4</sup>/ ‘yard’  
ဂျု, /hɔ<sup>2</sup>/ ‘package’  
ဂ္လု်, /hoi<sup>2</sup>/ ‘seed, anything round’  
ဂျပ်, /hap<sup>2</sup>/ ‘carry on the shoulder’  
ဂျမ် /ham<sup>1</sup>/ ‘bear on the shoulder’  
ဂ္လု် /ho<sup>1</sup>/ ‘head’  
ဂ္လိုင်; /hɣ<sup>4</sup>/ ‘bunch’

The way to use general classifiers are as follows:

Structure for cardinal number 1:

noun + numeral + classifier

(101) ရှုခင်း ၁ ဂျေ. [ဂျေ. /kɔ̌⁵/ 'person']

/kon⁴ nɿŋ³ kɔ̌⁵/

[human-1-person]

'a person, one person'

OR

noun + classifier + numeral

(102) ရှုခင်း ဂျေ. ၁

/kon⁴ kɔ̌⁵ nɿŋ³/

[human-person-1]

'a person, one person'

General structure of classifier (except cardinal number 1):

noun + numeral + classifier

(103) ချီး မီး ဆွင်.လုံး ၃ ဂျေ.။

//kʰa:³ mi⁴ nɔŋ⁵ tɕai⁴ sam¹ kɔ̌⁵//

[I-have-younger brother-3- person]

'I have 3 younger brothers.'

(104) ခပ် မီး ရှိခင်း ၇ လင်။

//kʰau¹ mi⁴ hɿn⁴ sɔŋ¹ laŋ¹//

[he/she-has-house-2- classifier]

'He/She has 2 houses.'

## 2.4. Conjunction

Conjunction is a word that syntactically links words or larger constituents, and expresses a

semantic relationship between them. In Shan language, can divid as coordinate conjunction, correlative conjunction and subordinate conjunction.

Coordinate conjunctions that the connect words, phrases and clauses are တၢ်, /ta<sup>2</sup>/ ‘for’,  
 နှလံး, /le<sup>3</sup>/ ‘and’, တင်း, /tan<sup>4</sup>/ ‘and, with’.

(105) ပလဲး နှလံး နှမး တေမး။

//pɔ<sup>3</sup> le<sup>3</sup> me<sup>3</sup> te<sup>1</sup> ma:<sup>4</sup>//

[father-and-mother-will-come]

‘Father and mother will come.’

(106) ခပ် ဂိခ် ခပ်; တင်း ခပ်;သွံး။

//k<sup>h</sup>au<sup>1</sup> kin<sup>1</sup> k<sup>h</sup>au<sup>3</sup> tan<sup>4</sup> k<sup>h</sup>au<sup>3</sup> so:<sup>4</sup>//

[he/she-eat-rice-and-rice noodle]

‘He/she eat rice and rice-noodle.’

(107) ကပ် ခပ်; တၢ် လုဂ်း။

//ʔau<sup>1</sup> k<sup>h</sup>au<sup>3</sup> ma:<sup>4</sup> ta<sup>2</sup> luk<sup>4</sup>//

[take-rice-for-children]

‘() take/took rice for () children.’

Some correlative conjunctions that denote in pairs to join words and phrase of equal weight in a sentence. All of coordinate and correlative conjunctions are standing between concerning words, phrases and clauses.

ကိတ်,ပုး /ʔik<sup>2</sup> pa:<sup>4</sup>/ ကိတ်,တင်း /ʔik<sup>2</sup> tan<sup>4</sup>/ ကိတ်,ပုးတင်း /ʔik<sup>2</sup> pa:<sup>4</sup> tan<sup>4</sup>/ ‘with, together with’

(108) ပလဲး ကိတ်,ပုးတင်း လုဂ်း တေမးလွမ်းဂခ်းခး။

//pɔ<sup>3</sup> ʔik<sup>2</sup> pa:<sup>4</sup> tan<sup>4</sup> lun<sup>4</sup> te<sup>1</sup> ma:<sup>3</sup> tɕom<sup>4</sup> kan<sup>1</sup> k<sup>h</sup>a:<sup>3</sup>//

[father-conj.-uncle-will-come-together-pural- polite particle]

‘father will come together with uncle’

နှလံးသင် /le<sup>3</sup> saŋ<sup>1</sup>/

‘and-and, both-and’

(109) ယိင်း ဧလးသင် တံး ဧလးသင် ကွခ်ကခ်မးသေတု။

//jin<sup>4</sup> le<sup>3</sup> san<sup>1</sup> tca:<sup>4</sup> le<sup>3</sup> san<sup>1</sup> ?an<sup>1</sup> kan<sup>1</sup> ma:<sup>4</sup> se<sup>1</sup> ta:<sup>5</sup>//

[girl-conj.-boy-conj.-together-come-please]

‘both girls and boys, please come together’

သေကမ်,ဂျး /se<sup>1</sup> ?am<sup>2</sup> ka:<sup>4</sup>/၊ ကမ်,ဂျး /?am<sup>2</sup> ka:<sup>4</sup>/ ‘be more than’

(110) ယိင်း သေကမ်,ဂျး တံး ဂျး မးယု။

//jin<sup>4</sup> se<sup>1</sup> ?am<sup>2</sup> ka:<sup>4</sup> tca:<sup>4</sup> ko<sup>3</sup> ma:<sup>4</sup> ju<sup>2</sup>//

[girl-conj.-boy-also-come-stay]

‘not only girls but also boys are also coming’

ဂျးယဝ်း /ko:<sup>3</sup> jau<sup>5</sup>/၊ ဂျးယု, /ko<sup>3</sup> ja:<sup>2</sup>/ ‘although, even though’.

(111) ဂိခ်သင် ဂျးယု ဂျး ဂိခ်လီလီ။

//kin<sup>1</sup> san<sup>1</sup> ko<sup>3</sup> ja:<sup>2</sup> hau<sup>3</sup> kin<sup>1</sup> li<sup>1</sup> li<sup>1</sup>//

[eat-anything-conj.-give-eat-well]

‘even eat anythings should eat well’

Shan subordinate conjunctions that are connecting two unequal parts are:

ကမ်,ခေခ် /?am<sup>2</sup> nan<sup>1</sup>/ ‘or’

ဂျး /ko<sup>3</sup>/ ‘also’, ဂျးဂျး /koi<sup>4</sup> ka:<sup>3</sup>/၊ ဂူလ်းဂျး /koi<sup>4</sup> ka:<sup>3</sup>/ ‘but, however’

သေတု.ဂျး /se<sup>1</sup> ta:<sup>3</sup> ko<sup>3</sup>/ ‘although, even if, even though’

ဂွမ်,ဂျး /kam<sup>5</sup> ka:<sup>3</sup>/ ‘just for, if only for’

ဂွင်းသင်ဧလးဝုခ် /ko<sup>3</sup> san<sup>1</sup> le<sup>3</sup> wa:<sup>3</sup> nai<sup>1</sup>/ ‘for what reason’

ပီခ်သင်ဧလးဝုခ် /pen<sup>1</sup> san<sup>1</sup> le<sup>3</sup> wa:<sup>3</sup> nai<sup>1</sup>/ ‘why’

ထွင်,ဝုခ် /tɕaŋ<sup>2</sup> wa:<sup>3</sup>/ ‘then’

ဂွင်းခ် /ko<sup>3</sup> nai<sup>1</sup>/ ‘therefore’,

ပိုင်းခ် /px<sup>3</sup> nai<sup>1</sup>/၊ ဂွင်းပိုင်းခ် /ko<sup>3</sup> px<sup>3</sup> nai<sup>1</sup>/ ‘so’

ဂွင်း /ko<sup>3</sup>/၊ ဂွင်းပိုင်း /ko<sup>3</sup> px<sup>3</sup>/၊ ပိုင်း /px<sup>3</sup>/ ‘on account of, because’

ပေးဝးခံ /pɔ<sup>4</sup> wa:<sup>3</sup> nai<sup>1</sup>/၊ ပေးဝးလိုင်ခံ / pɔ<sup>4</sup> wa:<sup>3</sup> tɛŋ<sup>5</sup> nai<sup>1</sup>/ ‘if so’  
 ပေးဝးခံခံ /pɔ<sup>4</sup> wa:<sup>3</sup> nan<sup>1</sup>/၊ ပေးဝးလိုင်ခံခံ /pɔ<sup>4</sup> wa:<sup>3</sup> tɛŋ<sup>5</sup> nan<sup>1</sup>/ ‘so, if so then’  
 သင်ဝး /saŋ<sup>1</sup> wa:<sup>3</sup>/၊ သင်လိုင်ဝး /saŋ<sup>1</sup> tɛŋ<sup>5</sup> wa:<sup>3</sup>/ ‘if’.

Subordinate conjunctions stand at the starting place of the second statement.

## 2.5. Prepositions

A preposition is important to indicate location. The most basic locative preposition is တီး /ti<sup>3</sup>/ followed by the demonstratives ခံ /nai<sup>5</sup>/, ခံခံ /nan<sup>5</sup>/ or ပုခံ /pun<sup>5</sup>/.

(112) ယူတီးခံ.

//ju<sup>2</sup> ti<sup>3</sup> nai<sup>5</sup>//

[stay-place-this]

‘(I) live here’

(113) ရှိခံခံယူတီးခံ.

//hɔn<sup>4</sup> k<sup>h</sup>au<sup>1</sup> ju<sup>2</sup> ti<sup>3</sup> nan<sup>5</sup>//

[house-he/she-stay-place-there]

‘his/her house is over there’

Prepositions use in Shan language are as follow.

ဝး /ka: <sup>3</sup> /၊ တီး /ti <sup>3</sup> / ဝးတီး /ka: <sup>3</sup> ti <sup>3</sup> /	‘in, at’,
ခိုင် /nɔ: <sup>1</sup> /၊ ပးခိုင် /pa: <sup>3</sup> nɔ: <sup>1</sup> /	‘on, above’,
ခင်း /nau <sup>4</sup> /	‘in, inside’,
တင်း /tau <sup>3</sup> /	‘under, below’,
ဝင်း /kaŋ <sup>1</sup> /၊ ဝင်းဝင်း /woŋ <sup>3</sup> kaŋ <sup>1</sup> /	‘between, among’,
ပးခး /pa: <sup>3</sup> na: <sup>3</sup> /	‘in front of’,
တင်းလင်း /taŋ <sup>4</sup> laŋ <sup>1</sup> /	‘back, behind’,
ခွင်း /nɔk <sup>3</sup> /	‘outside’,
ရှိမ်း /him <sup>4</sup> /၊ ရှိမ်းရှိမ်း /him <sup>4</sup> hɔm <sup>4</sup> /	‘near’,

ငဝ်း /ŋau <sup>3</sup> / တိခ် /tin <sup>1</sup> /	‘base’,
ပံ /pai <sup>1</sup> / ဂှ် /ho <sup>1</sup> /	‘top’,
ထီင်, /tɕeŋ <sup>2</sup> /	‘corner’.

## 2.6. Question particles

The following particles are used to make an interrogative sentence in Shan language.

ရှု. /ha: <sup>5</sup> / or ရှုး /ha: <sup>4</sup> / and ရှိင် /hu <sup>1</sup> /	‘for yes/no question’
ဂေၤလုံ /ko <sup>5</sup> lau <sup>1</sup> /	‘Who?, Whom?, Which person?’
ဗွဲ /p <sup>h</sup> au <sup>1</sup> /	‘Who?, Whom?’
ဗွဲလုံ /p <sup>h</sup> u <sup>3</sup> lau <sup>1</sup> /	‘Which person?’
သင်၊ ကိးသင် /saŋ <sup>1</sup> / or /ʔi <sup>3</sup> saŋ <sup>1</sup> /	‘What?’
မိုဝ်းလုံ /mɔ <sup>3</sup> lau <sup>1</sup> /	‘When?’
ခင်းယမ်းလုံ /k <sup>h</sup> a:u <sup>4</sup> ja:m <sup>4</sup> lau <sup>1</sup> /	‘When?, Which time?’
တီးလုံ /ti <sup>3</sup> lau <sup>1</sup> /	‘Which place?, Where?’
ကခ်လုံ။ /ʔan <sup>1</sup> lau <sup>1</sup> /	‘Which?’
ဂးရှိင် /ka: <sup>3</sup> hɔ <sup>1</sup> /	‘How much?’
ထိုင်.ရှိင် /tɕuŋ <sup>5</sup> hu <sup>1</sup> /	‘How?’

For ‘yes/no’ question, directive interrogative particles ရှု./ha:<sup>5</sup>/ or ရှုး /ha:<sup>4</sup>/ and ရှိင် /hu<sup>1</sup>/ are followed at the end of the sentence.

(114) သူ တေမး မိုဝ်းခံ. ရှုး။

//su<sup>1</sup> te<sup>1</sup> ma:<sup>4</sup> mɔ<sup>3</sup> nai<sup>5</sup> ha:<sup>4</sup>//

[you-will-come-to day-question particle]

‘will you come today?’

(115) ယံ, ရှုး လိက်.ရှုး။

//jau<sup>2</sup> ha:<sup>4</sup> lek<sup>5</sup> ha:<sup>4</sup>//

[big-question-small-question]

‘Is it big or small?’



The interrogative sentence for a person (subject) must start with the question particles ဗွဲ /p<sup>h</sup>au<sup>1</sup>/ ‘who’, ဗွဲလုံ /p<sup>h</sup>u<sup>3</sup> lau<sup>1</sup>/ and ဂျဲလုံ /kɔ<sup>5</sup> lau<sup>1</sup>/ ‘which person’.

- (116) ဗွဲ မး။ [ဗွဲ /p<sup>h</sup>au<sup>1</sup>/ ‘who, whom’]  
 //p<sup>h</sup>au<sup>1</sup> ma:<sup>4</sup>//  
 [who-come]  
 ‘Who (is) coming?’
- (117) ဗွဲလုံ ဂိခ်။ [ဗွဲလုံ /p<sup>h</sup>u<sup>3</sup> lau<sup>1</sup>/ ‘which person’]  
 //p<sup>h</sup>u<sup>3</sup> lau<sup>1</sup> kin<sup>1</sup>//  
 [classifier of person-question marker-to eat]  
 ‘Who eat ()?’
- (118) ဂျဲလုံ ဂိတ်။ [ဂျဲလုံ /kɔ<sup>5</sup> lau<sup>1</sup>/ ‘which person’]  
 //kɔ<sup>5</sup> lau<sup>1</sup> het<sup>4</sup>//  
 [classifier of person-question marker-to do]  
 ‘Who did?’

The interrogative sentence for a person (object) must end by question particles ဗွဲ /p<sup>h</sup>au<sup>1</sup>/ ‘who’, ဗွဲလုံ /p<sup>h</sup>u<sup>3</sup> lau<sup>1</sup>/ and ဂျဲလုံ /kɔ<sup>5</sup> lau<sup>1</sup>/ ‘which person’.

- (119) ခပ် ဂိတ် ဂျဲလုံ။  
 //k<sup>h</sup>au<sup>1</sup> het<sup>4</sup> kɔ<sup>5</sup> lau<sup>1</sup>//  
 [they-do-whom]  
 ‘They act () to whom.’

To construct interrogative sentences for ‘place from’, the question particle တီးလုံ /ti<sup>3</sup> lau<sup>1</sup>/ must follow departure place.

- (120) လုဂ် တီးလုံ မး။ [တီးလုံ /ti<sup>3</sup> lau<sup>1</sup>/ ‘which place, where?’]  
 //luk<sup>5</sup> ti<sup>3</sup> lau<sup>1</sup> ma:<sup>4</sup>//  
 [get up-place-which-come]

‘Where () came from?’

(121) ယု, တီးလ် ဂ်း။

//ju<sup>2</sup> ti<sup>3</sup> lau<sup>1</sup> hoŋ<sup>5</sup>//

[stay-place-which-call]

‘(you) call (me) from where?’

To construct interrogative sentences for ‘place to’, the question particles တီးလ် /ti<sup>3</sup> lau<sup>1</sup>/ or လ် /lau<sup>1</sup>/ must follow arrival place or toward.

(122) မး တီးလ်။

//ma:<sup>4</sup> ti<sup>3</sup> lau<sup>1</sup>//

[come-place-which]

‘where (are you) come to?’

(123) ဂ်း တီးလ်။

//kwa<sup>2</sup> ti<sup>3</sup> lau<sup>1</sup>//

[go-place-which]

‘where (are you) going to?’

To construct interrogative sentences ‘for price’, the sentence must end by question particle ဂ်းဂ်း /ka:<sup>3</sup> hɿ<sup>1</sup>/.

(124) ကခ်ခ်. ဂ်းဂ်း။ [ဂ်းဂ်း /ka:<sup>3</sup> hɿ<sup>1</sup>/ ‘how much?]

//ʔan<sup>1</sup> nai<sup>5</sup> ka:<sup>3</sup> hu<sup>1</sup>//

[thing-this-how much]

‘how much for this?’

(125) လံးပခ် ဂ်းဂ်း။

//lai<sup>3</sup> pan<sup>1</sup> ka:<sup>3</sup> hu<sup>1</sup>//

[to get-to give-how much]

‘how much () must pay?’

The question particle မိုင်းလုံ /mɿ³ lau¹/ [Which time?, When?] can be located at the starting place and ending place of the interrogative sentences ‘for time’.

(126) ဂဝ်တေလံ; ထုင်းရှန် မိုင်း ထီင်း; မိုင်းလုံ။

//kau¹ te¹ lai³ tʰop⁴ han¹ mau⁴ tʰɛŋ³ mɿ³ lau¹//

[I-will-to get-to meet-to see-yo-again-when]

‘When can I see you again?’

(127) မိုင်းလုံ ဂဝ်တေလံ; ထုင်းရှန် မိုင်း ထီင်း။

// mɿ³ lau¹ kau¹ te¹ lai³ tʰop⁴ han¹ mau⁴ tʰɛŋ³ //

[when-I-will-to get-to meet-to see-yo-again]

The word မိုင်း /mɿ³/ that denotes time is the same meaning to ခါးယမ်း /kʰa:u⁴ ja:m⁴/, that ခါးယမ်း /kʰa:u⁴ ja:m⁴/ also denotes time. So, the word ခါးယမ်း /kʰa:u⁴ ja:m⁴/ can replace for the word မိုင်း /mɿ³/.

(128) ဂဝ်တေလံ; ထုင်းရှန် မိုင်း ထီင်း; ခါးယမ်းလုံ။

//kau¹ te¹ lai³ tʰop⁴ han¹ mau⁴ tʰɛŋ³ kʰa:u⁴ ja:m⁴ lau¹//

[I-will-to get-to meet-to see-yo-again-time-which]

‘When can I see you again?’

(129) ခါးယမ်းလုံ ဂဝ်တေလံ; ထုင်းရှန် မိုင်း ထီင်း။

//kʰa:u⁴ ja:m⁴ lau¹ kau¹ te¹ lai³ tʰop⁴ han¹ mau⁴ tʰɛŋ³ //

[time-which-I-will-to get-to meet-to see-yo-again]

‘When can I see you again?’

To construct interrogative sentences ‘the way to do -’, question particle ထိုင်ရှိုင် /tɕuŋ⁵ hu¹/ must occur at the end of the sentence.

(130) နှိတ်း ထိုင်.ရှိုင်။ [ထိုင်.ရှိုင် /tɕuŋ<sup>5</sup> hu<sup>1</sup>/ ‘how?’]

//het<sup>4</sup> tɕuŋ<sup>5</sup> hu<sup>1</sup>//

[to do-how]

‘How to do?’

(131) လၢတ်း ထိုင်.ရှိုင်။

//la:t<sup>3</sup> tɕuŋ<sup>5</sup> hu<sup>1</sup>//

[to tell-how]

‘How () say?’

## 2.7. Negation particle

The negation particle use in Shan language is ကမ်, /ʔam<sup>2</sup>/ ‘no, not’. The formation of a negative sentence is ‘NP+ negative particle +VP’. ကမ်, /ʔam<sup>2</sup>/ can negate auxiliaries as well.

(132) ကမ်,မိး

//ʔam<sup>2</sup> mi<sup>4</sup>//

‘(I) haven’t ()’

(133) ကမ်,ခိးဂိခ်

//ʔam<sup>2</sup> k<sup>h</sup>ai<sup>3</sup> kin<sup>1</sup>//

‘(I) don’t want to eat.’

We can use ဝံ, /pai<sup>2</sup>/ or ကမ်,ဝံ, /ʔam<sup>2</sup> pai<sup>2</sup>/ to make negative or interrogative to show that something has not happened by a particular time. Those particles precede verbs and verb phrases.

ဝံ, + verb [ဝံ, /pai<sup>2</sup>/ ‘yet, so far’]

(134) ဝံ,ဂိခ်

//pai<sup>2</sup> kin<sup>1</sup>//

[yet-to eat]

‘not eat yet’

For imperative of negation, ဝါ, /ja:<sup>2</sup>/ and ဝါ,ပေ /ja:<sup>2</sup> pe<sup>1</sup>/ precede verbs. Both denote ‘don’t’.

ဝါ, /ja:<sup>2</sup>/ or ဝါ,ပေ /ja:<sup>2</sup> pe<sup>1</sup>/ + verb

(135) ဝါ, ဂိခ်

//ja:<sup>2</sup> kin<sup>1</sup>//

[don’t + eat]

‘don’t eat’

(136) ဝါ,ပေဂိခ်

//ja:<sup>2</sup> pe<sup>1</sup> kin<sup>1</sup> //

[don’t + eat]

‘don’t eat’

## Summary

1) Most Shan nouns are monosyllabic words. Therefore, new words are formed by compounding word to word without changing their original forms. In some compound nouns, the second nouns are modifying to the closest previous noun. 2) Serial verb constructions can describe a sequence of consecutive actions. 3) ‘Verb’ and ‘adjective’ overlap in Shan language. Either nouns or verbs can use as an adjectival to modify to belonging nouns. 4) Auxiliaries can precede related verbs in some cases and it can follow related verbs in other cases. 5) Adverb and adverbial can occur in front of the verb and behind the verb. 6) The negation particle ဘမ်, /ɲam<sup>2</sup>/ ‘no, not’ can precede the verb directly and can negate auxiliary as well. This study has not completed yet. I will try to study more specifically. I hope, this study can support researcher to understand the Shan sound system and word categories.

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